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The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXIX.

JACKSON, MISSISSIPPI, AUGUST 2, 1917

NEW SERIES, VOL. XIX, NO. 31

It is proper, when asking for letters of recommendation, to enclose a two-cent stamp if letters are to be mailed.

A state of war with Germany was declared on Friday, and the first draft for the army was made on Friday. Let the superstitious shiver!

Brother Collum, of Raymond, made Chaplain Zeno Wall a present of a good saddle horse for his use in the army, the artillery regiment of the National Guard.

It seems to us of questionable propriety to use pictures of eminent Baptist preachers, or any others, for the purpose of advertising, even when it is an advertisement of their own books.

It is said the government will detail officers to give instruction in military science and already Furman University (Baptist) in South Carolina, is preparing to put this in their schedule.

Mr. Wm. D. Upshaw, prohibition lecturer, editor of Golden Age, and helper of every good cause, has announced his candidacy for a place in the United States Senate to succeed Senator Hardwick.

Pastor T. J. Miley reports nine baptized at Bay Springs, where Dr. Webb Brame and Singer Robt. Cooper assisted; twenty-eight baptized at Summerland where W. R. Cooper assisted, twenty of them in one day.

It would be well for every church to write on a chart the names of its young men who are in the army and navy, put the flag over the list, and pray daily for them that they may be kept in health and in the fellowship of Jesus.

We regret to see that Dr. Cassius M. Carter, our Seminary friend and one by whom we stood to share his joy as a bridegroom, has suffered a stroke of paralysis at Greenwood, Ind. May the Great Physician deal graciously with him.

Dr. J. B. Hough, an octogenarian physician of Jackson, gave last week property in the city valued at \$35,000 to be used as a home for young working women. It is under the auspices of a philanthropic association of good women in Jackson.

The only hopeful signs of peace are in the dissatisfaction in Germany, the unrest in Austria, the stopping of shipping food, fuel and metals to neutral nations for re-shipment to Germany, and especially the determination of America and the allies to do their best fighting.

some of their very best young men to the army, who are going for conscience' sake. Those who have preached to them will keep them permanently in mind and heart. They adopted the budget after a visit from Brother Moore and are working it with satisfaction.

General Goethals and Chairman Denman have both resigned their places on the shipbuilding board, and the President has put in new men who can work together and expedite business. Mr. Wilson has a way of getting things done even if he has to get rid of some men who stand in the way. It seems harder to get rid of some senators who obstruct business.

Dr. W. D. Powell writes that the State mission secretaries east of the Mississippi met in Atlanta for a conference regarding our duty to the soldiers in the camps and cantonments. It was decided that the location of so many thousand troops at the training camps in the South constitutes a great home mission task. That our Home Board should appoint a suitable man to direct the work among the soldiers and utilize such of their evangelists as may be suited to this work and secure others so as to have an adequate force and that the different states should heartily and generously co-operate in furnishing the means to provide for this extra expense of our Home Board. During the four months of training of the dear boys we must do our utmost to win them to Christ and prepare them for the vicissitudes which await them in France. Many of them may never hear the call to God again. It was the consensus of opinion of the secretaries assembled in Atlanta, that many of our pastors who are under thirty-five years of age ought to offer themselves for appointment as chaplains in the army. They receive good salaries and have opportunities of rendering splendid service to our brave soldiers.

"Do it and then talk about it" is what the boys tell one another. It is better to report a meeting just after it is over rather than before it is held. So with any other work of the kingdom. Here is a good sample of how not to do, which we take from an exchange: "We are organizing a Junior B. Y. P. U. in E—, so look out for the paper. I am going to put some new subscriptions on your list. We have been asleep, but have waked up. We are going to make things come to pass."

It was our pleasure again this year to assist Pastor B. A. McCullough in a meeting at Tangipahoa church, Amite county. It is a big church in a country where Baptists are thick. Not many unconverted were in the congregation, but a few of these made profession of faith and came into the church. It is good to be in their hospitable homes and have fellowship with them in the Lord's work. They are also contributing

The Louisiana Legislature refused to clean up Alexandria, where the National Guard from Mississippi and two other states is to be trained, but in response to requests from Governor Brough, of Arkansas, Secretary of War Baker has declared his purpose to close all saloons and resorts in ten miles of the camp.

This week starts the nations of Europe into the fourth year of the war. The first coming of the Christ was in a time of world peace, and the angels' song was of peace among men. But the second coming of Christ, it would seem, from the words of our Lord, is to be heralded by war among the nations. Are you ready?

Whenever you get mad at your statement of account and blow us up, or you think there is something wrong in your date and get piping hot—well, we just turn the matter over to the bookkeeper who doesn't know you and won't feel hurt at anything you say. See! la!

258 will go down in American history as a great number.

Brother Tull, pastor at Flora, has accepted the call of the Yazoo City church and will soon be on the field and busy.

The Baptist Standard of last week is a special school edition, and it has made a great contribution to the Baptist schools of Texas.

Chaplain Wall has gotten about half of the amount needed for his gospel tent, and feels so confident of getting the rest that the tent has been ordered.

Church clerks preparing letters to the association can get the forms from the clerk of the association, who gets them from Secretary J. B. Lawrence of Jackson.

Rev. N. R. Stone, former Mississippian, has accepted the church at Henrietta, Texas, for full time. They have a handsome \$30,000 church building and will allow him to do evangelistic work.

Rev. C. C. Kiser, of Aberdeen, has been granted a vacation by his church, which he will spend in his old home at Atlanta. He will supply for one of the churches there until September first.

Pastor D. Jasper Miley reports a great meeting at Antioch church, Rankin county, in which he was assisted by Brother S. W. Sproules. There were ten baptized. The meeting was preceded by a series of prayer meetings.

Rev. F. C. Flowers resigns at Baldwin after fifteen months and goes back to Louisiana, this time to Amite. We shall be sorry to lose him from Mississippi, but his heart is in the State where he has labored for ten years.

The millennium must not be far away, when a paper like the Courier-Journal, which has always fought prohibition, comes out with an announcement that it will carry no more liquor advertising. Again we thank God and take courage.

The governor of Texas, who has tried to put out everybody in the State University opposed to him, has recently been indicted, according to the Associated Press, on nine felony charges. He answers by announcing for a third term. Texas is on trial.

The friends of Rev. A. H. Mahaffey may now congratulate him as he becomes a benedict on August 14th. The lady of his choice is Miss Elizabeth Virginia Morton, of Newton, Ala. May heaven's best blessings be upon them as they walk and work together.

Rev. O. E. Bryan, who has been assistant mission secretary in Kentucky, was elected to succeed Dr. W. D. Powell, who accepts work with the Home Mission Society of Northern Baptists. This going of Dr. Powell is what comes of traveling around with a bunch of the society's men last winter in their visit to the schools under their care.

We learn from the Religious Herald that the daughter of Lloyd George, prime minister of England, was recently married to the son of a Baptist minister, the groom being a captain in the British army. The ceremony was in a Baptist church, the "officiating clergymen" were Baptists. The language used was Welsh.

The Budget Laymen Department
N. T. TULL, Superintendent

PREPARING THE MIND OF THE CHURCH.

Time spent in preparing the mind of the church to adopt the budget system of finance is vital to its success. People do not want to accept any change of method in church work until they fully understand it. No pastor need think that his leadership has been repudiated if his members do not take readily to a thing he might propose, when he has not carried them through a careful study of the matter.

Time for Education on the Subject.

After a pastor understands the budget plan himself, the first class he should organize and teach is his group of deacons. When the pastor and deacons have mastered all the details of the plan, and can present it intelligently to the church, there is little doubt but that the church will readily follow them in its adoption.

Publicity Necessary.

Not only should the budget plan be fully and carefully explained before being offered for adoption by the church, but the budget schedule, or the items that go to make up the budget, should be placed before the church in detail before adoption. The schedule should be written on the blackboard for inspection by the church, and published in the church paper, if such a paper is published. Besides what the pastor might have to say on the subject, it will have good effect to get some deacon or layman to explain the plan in detail to the church.

The Every-Member Canvass.

When the whole church understands the plan, and has adopted the budget schedule, fixing the amounts to be raised by the church for all purposes, then the question of personal responsibility must be drawn squarely into the conscience of every member of the church as to his and her part in supporting the plan. This cannot be accomplished better than by an every-member canvass carried to the homes of the whole membership. The most important feature entering into the success of the whole plan is the every-member pledge. Without the pledges there is no basis for operating the plan. Without the pledges the plan cannot be a guaranty proposition.

Three points are necessary to observe in making the canvass: First, time. By far the best time for making the every-member canvass is on a Sunday afternoon. This time has many advantages that are apparent without being mentioned.

Second, by whom? The deacons and the other brethren of the church, as many as might be necessary to accomplish the work in one afternoon. The men should go in teams of two each. The names of the members should be allotted to the teams either by territory or by reference to the member most easily approached by the various teams.

Third, follow-up work necessary. The biggest trouble in the every-member canvass is getting the men to follow up their work

until every last member either makes a pledge or gives a final answer to his intentions. The work should not be left unfinished. In another article suggestions will be made for doing this follow-up work.

At the recent encampments at Blue Mountain and Hattiesburg, large classes have studied the manual on the budget system. Every pastor should get the manual and study it and teach it to his deacons and other church workers.

The manual referred to is "Church Organization and Methods," a book prepared at the request of the Southern Baptist Convention. The price is fifty cents postpaid, and it can be secured from The Baptist Record, Jackson, Miss.

COLORED BAPTIST CONVENTION.

The General Colored Missionary Baptist Convention of Mississippi convened in Clarksdale, July 17th to 22nd in the First Baptist church, Rev. W. H. Higgins, pastor. More than a thousand messengers and visitors attended the convention. Dr. A. M. Johnson, of Vicksburg, is president, and he presided with satisfaction to all. In the absence of Prof. W. W. Blackburn, who is at Hampton, Va., taking a special teachers' course, Rev. H. H. Lowe, of Bay St. Louis, was made recording secretary. Rev. H. W. Scott, of Edwards, is treasurer, and he is loved by all of the brethren. Dr. E. B. Topp, of Jackson, is the corresponding secretary and superintendent of missions. The people of Clarksdale took care of the convention in great style. The white people showed special interest in the delegates and visitors. Dr. Martin Ball, pastor of the white Baptist church, Clarksdale, delivered words of welcome. Rev. W. S. Allen, pastor of the white Baptist church at Lyon, spoke to the convention. Rev. J. R. Carter, superintendent of the Baptist (white) Orphanage at Jackson, spoke along the lines of his work and expressed the desire to see the colored Baptists of Mississippi prosecute the same among themselves. Hon. J. W. Cutrer, one of the leading white citizens of Clarksdale and the State, delivered a special address before the convention, in the court house on July 18th. The Baptist Woman's Auxiliary was held at the same time, in the Metropolitan Baptist church, Rev. T. B. Miles, pastor. The convention raised \$4,637.64, and the auxiliary raised \$1,667.32, making a total of \$6,304.96. Prof. S. H. C. Owen, A. M., president of Natchez College, delivered a great address upon the subject "Eureka." Dr. E. C. Morris, of Helena, Ark., president of the National Baptist Convention; President Z. T. Hubert, of Jackson College; Dr. Jos. A. Booker, of Little Rock, Ark., and Dr. Sutton E. Griggs, of Memphis, Tenn., were distinguished visitors. The next session will be held in Vicksburg in July, 1918.

A. A. COSEY.

Mound Bayou, Miss.

Congress has at last gotten two good measures through—the appropriation for a large fleet of aeroplanes, and the food control bill.

DANIELS PLEDGES SAFEGUARDS FOR MORALS OF ENLISTED MEN.

By Josephus Daniels, Secretary of the Navy.

Of all the sacrifices that have been made, that are being made, or that will be made for our country in this war, there is no sacrifice so heroic, so unselfish, so terrible, as the sacrifice of the mother who sends her son, in his strong, clean young manhood, from the protecting influence of his home, to live, to fight, to die, if need be, with no one near to guide or advise him, save his military superiors. No man can fully realize what this sacrifice means, only a mother's heart can understand.

Of all the responsibilities, in these hours of heavy responsibilities, that are laid upon the civilian heads of the army and the navy, there is, after all, no responsibility more weighty, more solemn, more fraught with terrible results if evaded, than this responsibility of acting in a mother's place towards these splendid youths on whom the nation rests its hope of existence.

The young sailor or soldier of today will form no small part of the nation's very life-blood in the times of peace following. To consider now their moral, as well as their physical well being, is not the narrow view, it is the broad view, the big, far-sighted view of things. I have no patience with those who sneer at any attempt to keep our young men as sound in mind as they are in body, to send them back as worthy to become the leaders of the nation in times of peace, as if they had not had the horrible experiences of war, because there is no view so utterly one-sided, so utterly unmilitary in the biggest sense of the word, so ostrich-like, so entirely opportunistic, petty and contemptible, as the attitude which considers these boys as so much "cannon fodder," to be drilled with gun and bayonet, to be taught to obey military commands, and then, through neglect of their moral wellbeing, to be thrown back upon their country after the war debased in morals, broken in health, like so many squeezed oranges, a poison in our body politic, instead of a strong, invigorating new life. That is the policy which those, who are arguing that we should ignore matters of morality, would have us seriously consider.

Those who prate that interest in this matter is "unmilitary," show a sad ignorance of what "military" means. There is nothing so important from a military standpoint as the morale of the men, and morale and morals in the long run are synonymous. Nature invariably punishes the offender against her laws by disease. A sailor or a soldier, to be efficient, must be healthy; to be healthy, he must be clean-living. A man in the military service, stricken by any of the diseases that follow excess or unclean living, is as dead for military purposes as if he was stricken by the enemy's fire.

Napoleon has said that "an army travels on its belly;" it is equally true that it fights with its soul. No army of degenerates could win in the gruelling test of endurance of modern warfare against an army of clean, fresh young manhood, with all their vigor of

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mind and body unimpaired. Such is my belief, and such, I know, is the belief of the Secretary of War. From every standpoint, military, political, moral, it is, above all things, our duty to protect these youths, so that we can say to the mothers of the country when the war is over, "We return your sons, made strong by suffering, made wise by discipline, no longer youths, but men, tried in the fierce flame of war, as worthy of their place in your family circle as they were when they left home." So much for the theory. What have we done in the navy and the army to put this theory into practice?

Perhaps the practical example of Newport is the best answer, not that Newport was in any way a modern Sodom, not that it was a crying scandal of the nation, but rather because it represented in its viewpoint and its morals the careless indifference of so many of our cities towards those who are strangers within their gates as to what they did to occupy their time. So far, indeed, as the openness of vice is concerned, Newport was somewhat complacent. Into this careless, thoughtless summer resort was suddenly placed some thousands of young men, fresh from their homes, free from all restraints they had known. It never seemed to occur to the authorities that there was any additional responsibility placed upon them other than to see that the boys had a good time. So long as there were no drunken brawls in the streets, no public scandals, they apparently felt that they had done their whole duty to the youths of the nation, and that to make any change in the regular order of things was a matter for the Young Men's Christian Association and the ministers, but not at all for the police. That they occupied, in some sense, the position of trustees of a college that permitted, without objection, the bawdy house beside the college dormitory, never seemed to have occurred to them.

When I first took up this matter with the state authorities, it was referred to the Newport officials for a report. The reply was one of mild wonder at my questions, and a frank and ingenious admission that it was true that there were gambling resorts and houses of ill fame, easily accessible to any youth with money in his pocket, but that, on the whole, conditions were very satisfactory for a training camp, because there were "no more houses of prostitution than usual," although it was admitted that, perhaps, there were more occupants thereof.

This apparently, in the eyes of the local authorities, ought to have settled the matter. It is not, however, my idea of the navy's responsibility, or the country's responsibility towards these young men. An immediate request was made upon the governor to suppress the gambling joint, the illicit drinking place, and the house of prostitution, to make it, in short, as difficult for the young man to do wrong as it would be were he at home. So far, this request has been acceded to, but the mothers of the country need have no fear that we will let the good work already done become a mere spasm of virtue under duress. There has been established a new order of things at Newport that will remain so

long as the navy remains there. Either the naval establishment there or the bawdy house will go.

As for those who seek to make profit by selling liquor against the law to men in uniform, the hand of justice will fall so suddenly, and so heavily, as to make it the most unprofitable trade in existence. There are today many small towns and cities far more dangerous to the morals of the youths who live therein than is Newport. And as at Newport, so will it be everywhere our enlisted youths are stationed, if it lies in the power of this great government of ours to make it so. What I am doing in respect to the navy, the Secretary of War is doing, with equal vigor, as regards the army. We are proud of our young men; we are proud of their clean bodies and their clean souls. There are no finer young men in the world than those in the ranks now. We are going to continue to be proud of them, and I hope to be proud of ourselves, when this war is over, that we have so well deserved the confidence placed in us by the mothers of the country.

PRAYER LEAGUE.

From my heart I want to thank you for the editorials on the war you have been giving us. In our Prayer League we are praying the Lord to fight our battles for us, and give us the right kind of peace before our young men have to go over; pleading that He will use this terrible time to turn their hearts to Him, and make them realize the wonderful privilege so many of them have neglected of accepting Christ as their Savior, and working for the advancement of His kingdom. We want a Prayer League in every town and city in our land to this end, and in every country church and community. If you think this right, will you help us bring it about in any way you think wise. We want some one to ask the Governor to appoint a day of prayer and fasting once a week from now till the war closes, in which we shall acknowledge our sins—individual and national—and plead the Lord to fight our battles for us. He is our only help, and this would mean strength and not cowardice.

All are so heartbroken over the draft, it seems a good time to get a response for prayer.

Thanking you for the sympathy you have shown for our Prayer League, and praying the Lord to use you in waking up our State to pray,

Sincerely,

MRS. I. P. TROTTER.

We publish this week a letter from Mrs. I. P. Trotter about the prayer league and suggesting a day each week be given to fasting and prayer. The matter is on her heart, as her own son is among those in the training camp, and she presents the matter as strongly as anybody can. This war is going to last until people turn to God, and in all their ways acknowledge Him. Let us not wait until our sons are a sacrifice and our land is shaken to its foundation.

RECEIPTS FOR CHAPLAIN WALL'S
TENT FUND.

Previously acknowledged	\$ 199.65
Knox Huff	1.00
Presbyterian Church, Water Valley	15.35
Methodist Church, Water Valley	40.00
O. C. Moor	5.00
Mrs. John Laird	1.00
J. M. Phillips	1.00
Mrs. Sarah Johnston	3.00
Chas. M. Rogers, Terrell, Texas	2.50
W. H. Patton	1.00
L. F. Garritt	5.00
Hugh E. Ray	5.00
T. A. Reed35
People of Greenwood	32.80
Pleasant Hill Church, Pinola	7.00
T. J. Turner	2.50
Miss Hilda Ellis	1.00
People of Como	9.50
Rev. L. B. Campbell40
Rev. L. W. Rose	5.00
Rev. A. H. Dale	2.50
Hebron Church, A. H. Dale	5.50
Miss Margaret Miller	1.00
Rev. J. L. Watts, Jr.	4.28
W. P. Hollis, for Hollis family	5.00
Mrs. M. F. Tatom	2.00

Total \$ 356.33

Send all contributions to J. W. Provine,
Treasurer, Clinton, Miss.

SECURITY AND SALVATION.

By R. E. Chambers, Missionary to China.

More than twenty years' intimate study of our Foreign Mission Board and its work has made plain to me the fact that it offers the best possible security for funds placed with it. Its property holdings distributed in four continents and its great constituency place its credit above that of our greatest banking institutions.

Do you want freedom from anxiety about your property? Do you want to receive your income regularly? You cannot do a better thing than convert your property into cash and exchange it for an annuity bond, or annuity bonds, of our Baptist Foreign Mission Board of Richmond, Va. The security offered you is unsurpassed and the rate of interest is liberal.

In addition to security for yourself and the comfort of a steady and liberal income from your money during your life, you will at the same time help the board in its saving work. In this way you may make certain during your life time that your gifts to this great work will not be diverted to other objects. Money put into annuity bonds thus accomplishes two objects, serving you during your life time and serving for you in the years to come. Write to Corresponding Secretary Love for particulars as to this matter. Let those who have no funds to invest for themselves get all the facts about this matter and seek to interest others. Pastors can in this way greatly increase the resources of our board and enable it to enlarge its operations in the fields abroad where the needs are so urgent.

The Baptist Record

180 East Capitol St.

Jackson, Mississippi

\$2.00 PER ANNUM.PUBLISHED EVERY THURSDAY AT
JACKSON, MISSISSIPPI

— BY THE —

Mississippi Baptist Publishing Company

P. I. LIPSEY, Editor

PUBLICATION COMMISSION:
J. T. Christian, D. D., President; W. E. Farr,
I. P. Trotter, D. D., E. D. Solomon, W. H.
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as second-class matter.When your time is out, if you do not wish paper con-
tinued, drop us a card. It is expected that all arrears
will be paid before ordering paper stopped.
Obituary notices, whether direct, or in the form of res-
olutions, of 100 words, and marriage notices of 25 words,
inserted free; all over these amounts will cost one cent per
word, which must accompany the notice.

EDITORIAL.

IS FAITH A LABOR-SAVING DEVICE?

There has been an age-long conflict between faith and works, which is justified by the attempt of some to supplant faith by works as a means to salvation. But there is a place where the conflict ceases and they become yokefellows, if not identical. It might be safe to say that the faith embodies itself in work, becomes corporeal, real, visible, without which, so far as the world can know, the faith is non-existent. This is true not only so far as the world is concerned, but it is true according to the Word of God. This is James' viewpoint of faith and works when he says, "Faith without works is dead."

But it was not the theology of this question that we began to discuss, as interesting as that is; it is the question as to whether faith in a Christian is a substitute for work and becomes in fact a labor-saving machine which does the work for us while we occupy an easy chair or a hammock in the shade. This raises the inquiry as to what is a labor-saving machine. Haven't we given that implement the wrong name? Isn't it rather a labor multiplying machine, a device for the employment of labor which multiplies its power and its products? If that is the correct definition then faith is such a device, a means by which energy is released, provoked, directed and applied to the accomplishment of larger results of giant tasks, of impossible undertakings, of uprooting sycamore trees and even mountains.

The man who takes his place at the engine, throws a lever and starts a Mogul engine into motion; or who has mastered the secrets of an electric switchboard and knows how to direct the energies of a dynamo with the power of life and death in its spark, he has not found a labor-saving machine, but an instrument that will employ all the energies of his mind and body and convert them and the forces of nature into products of industry that promote civilization and minister to the needs of hundreds. He has learned the secret of employing and utilizing forces that had lain hidden from the foundation of the world. He is fully employed but the strain and burden are lifted from him and put upon instruments that never weary of work. In

THE BAPTIST RECORD

the same way faith is not turning over to God or somebody else all the work of redeeming a lost world, but it is utilizing His power to accomplish the impossible. The forces of steam, the resources of electricity, the very weight of gravitation and all the powers of nature wait upon man for their utilization and productiveness. So all the power and wisdom and grace of God in Christ Jesus await the touch of faith to bring them into operation for man's salvation and the supply of all our needs. Faith is not simply letting God do it, it is letting God work through us.

Without assuming the role of teacher in a matter about which we ourselves need to be taught, we may be permitted to point out two things which are essentials to the "faith that worketh." Faith is dependent, first, upon a knowledge of the truth. There can be no faith worth the name that is not first predicated on knowledge. We must know something to believe. We must be taught before we can trust. John says, "We have known and believed the love that God has in our case." Note that knowing comes before believing. Paul says, "I know Him whom I have believed." Knowledge may be by revelation or by instruction. It may be by supernatural or by natural means. But come if must that faith may follow in larger measure. Paul prays, first, that the disciples may be given a spirit of wisdom and revelation in the knowledge of Him * * * that ye may know what is the hope of His calling, what the riches of the glory of his inheritance in the saints and what the exceeding greatness of His power toward those who believe, etc. Then he prays that Christ may dwell in their hearts by faith, and then this proceeds to further knowledge, to know the height and depth and length and breadth. Some knowledge of truth is necessary to salvation and more knowledge of further truth is needed for the larger faith of great service.

But knowledge of facts, or being taught great truths, alone, will not produce the sort of faith that removes mountains. It must be accompanied by the willingness to accept and do the truth, to put to the test the commandment of God. In other words, the obedience of a slave, one who acknowledges the ownership of God and of Jesus Christ, is necessary to the attainment of larger faith. This was the answer which Jesus gave to the apostles when they asked for an increase of faith. He commended their desire by telling them what a mighty instrument it was, even a small measure uprooting trees; and then he tells them that it is the accepting of a slave's place and doing a slave's work without desire for compensation or hope of reward other or greater than the joy of service. This is the force of the short parable about the servant coming from plowing or keeping sheep and then attending the master while he sits at the table. Faith is uncomplaining, unremitting, loyal obedience and service to Jesus. This brings the results, accomplishes the miracle. If you would do the impossible, accept the command of God and in loyalty to Him render the service demanded. We will do well to imitate the spirit of the captain of the American destroyer, who,

Thursday, August 2, 1917.

after he had saved the life of the crew and passengers from a torpedoed British steamer, declined a purse because he had only done his duty. "So when ye have done all, say we are unprofitable servants; we have done that which it was our duty to do."

THE INDIVIDUAL CUP.

Our Baptist people are mostly a very conservative sort of folk and do not hasten to accept new notions or adopt new customs. This has protected them against unnecessary or hurtful innovations. So far it is good; but it may be in some cases a hindrance to the truth. We should be willing to examine all things and hold fast to that which is good. It is probable that when the use of the individual communion cups for the observance of the Lord's supper is first mentioned, very many excellent people are offended at the suggestion; but in every case of our acquaintance it grows in favor as it is explained and establishes itself whenever once tried. Maturer people not infrequently have a slight pain at the proposal, even a possible resentment at a different manner of observance of the supper. But when it is thoroughly considered there does not seem any good reason against it and very good reason for using the individual cup.

If one objects that it destroys the symbol of fellowship, it will be seen at once that there is no fellowship in the old method that is not preserved in the new. This writer does not ever remember having seen simply one cup used in the administration of the Lord's supper. It is the custom to have two or more. If two, there is no reason why there may not be as many cups as people. The symbolism is not in the cup but in what it contains as the emblem of the shed blood of Jesus. The idea of fellowship with one another is only incidental to the supper, not being the real purpose of its observance, and whatever of fellowship there is is left unimpaired by the use of individual cups.

The reason of course for the use of separate cups is to preserve the proper health conditions and remove whatever is offensive to those partaking of the supper. It is well known that many diseases are contracted through the mouth and probably move by what we drink or the vessels used in drinking than any other way. People who have a communicable disease wish not to be the means of others having it, and they should not be deprived of this privilege in God's house. If everybody has a separate cup no offense is given and no special attention attracted by those in bad health. But whether sick or well many people do not wish to use a cup that has been used by others. We do not require this at our own tables, and we should not require it at the Lord's table. Many ladies who wish to partake of the supper do not like to drink of the same wine that men have dipped their mustaches in; and some revolt at drinking from a cup used just previously by one with the flavor of tobacco on his lips. It is too much to ask of them. But beyond the simply esthetic question of taste it is wrong to put one in danger of taking tuberculosis or any other dis-

ease by drinking after one afflicted with it. The use of the individual cup in communion will visibly and immediately increase the number of those taking part in the ordinance. We have read the stories of Jesuits who kissed the sores of the poor in order to show their humility or mortify their pride. But this is the very sort of voluntary humility which Paul associates with worship of angels and condemns as wrong.

NEGRO MIGRATION.

The secular papers especially have given a good deal of attention to the large number of Negroes leaving their Southern homes to try their fortune in the states further north. It has indeed been of sufficient proportions to attract notice all over the country, and be significant of new conditions or aspirations. It is one of those things that seem spontaneous and unpremeditated. Nobody is responsible for it in particular and there is a wide divergence of view among those who seek to explain its cause. A good many, both white and black, have ventured to show the reasons for it, but their opinions have generally originated in their preconceived politics or prejudice rather than to have come from a real study of the facts. This discussion makes no claim to freedom from ideas long ago formed, but we have tried to see things as they are and understand the causes.

We do not share the alarm of those who fear an economic slump or cataclysm as a result of this migration. It may be that in special cases there has been temporary inconvenience, but in general it is a natural adjustment to changed conditions and will be good and wholesome in the end. Our janitor left, going to Chicago, leaving a note of promise to pay some several dollars, which same note lies peacefully put away in the drawer of profit and loss; but we can't say that we have missed "Ed" very much. Half a dozen white boys beside numerous "colored" applicants have presented themselves for his place, and have done just as well or better. And they tell me that "Ed" is getting big wages in Chicago, though he hasn't written us a line, nor offered to renew his note. No doubt he is happier where he is and we are just as happy as we were. We would not bring him back if we could, and doubt if we could if we would. He is just a sample of many who have gone North — a fairly good, rather intelligent "darkey" who has moved for the good of himself and his country. He is needed in Chicago, and I am sure that his white teeth are shining there these summer days just like they did down here every day. He always made a pretty good living "in one way and another," and kept on good terms with everybody, and it is pretty certain he is keeping up his record. We all liked "Ed" but his going hasn't cost us a minute's pain though so far it has cost us seven dollars. He was also church sexton down here, but we think of him in Chicago as probably singing in the choir. We are sure he has been promoted.

But this is not a biography of "Ed." He is simply a sample of many who have gone away, not forgetting to "borrow of the

Egyptians" before they left. They have gone to bigger wages and we hope to larger freedom. To our mind it is not a social problem, nor a race problem primarily, but an economical one. It is an invitation to work at better wages, which they are undoubtedly getting, better than they ever got or could now get if they should come back home. They are doing exactly right and will continue to go as long as wages are inviting and their services are in demand, provided the Federal government can put a cordon of soldiers around them in such industrial centers as East St. Louis, and Chester, Pa., and keep them from being massacred for wishing to work.

We have not heard of any community in Mississippi where serious injury has resulted from their going, though hundreds have gone, and it is probable that all concerned are better off. This is not said in any lack of regard for them, for we have a genuine Christian interest in them and sincere desire for their welfare. We are mutual friends, and we wish for them just the home and the conditions in which they will have the greatest incentive to self-development. And this leads us to say what lies most on our hearts for their welfare. The Negro ought to be given the opportunity and every encouragement to obtain a Christian education. This is his greatest need, as well as the greatest need of many of his white brethren and neighbors. It is a vicious and short-sighted policy that would deny to the Negro the opportunity of self-development that a Christian education gives. It is unchristian to prevent his mental development and growth in knowledge, or that fails to do what we can to put an education in his reach. The people who say he can't be educated seem rather to be afraid he will be educated. If a little learning is a dangerous thing, he needs to drink deeper of the educational spring. It is short sighted to deny him good school houses and good teachers for more intelligent labor is the crying need of our land. He is bound to get an education by and by; it cannot be withheld from him and it ought to be given in such way as to make him forever the grateful friend of the white man. The Negro public school houses and public schools are in many places a public disgrace for which our school officers should be unwilling to be responsible.

MISSISSIPPI COLLEGE.

The opening of the college is fast approaching—September 12—and what of the outlook? Of course, the situation is somewhat mixed. Many of our men are in the army and others are being called, but we will have a good opening. Deposits for rooms are coming in, but not so freely as last year. We will have the greatest crop in Mississippi for years. This should help us, but frequently making money will come in between a young man and his college education. Many boys and fathers prefer to give all their attention to feeding and petting a fine pig or calf rather than developing a fine registered boy or girl.

The greatest hindrance before the college today is the psychological effect of the war. Everybody feels that since we are in war

there is a good excuse to neglect your self-improvement and grow corn and cotton. Of all the times in the history of our nation this is the most unjust for college trained men. This war may last two or three years. How can we fill the blank with highly trained men in the years to come? It is going to effect the ministry as well as other professions. Those who are older and more settled in disposition try to overcome this paralytic influence among our boys. One boy writes me, "The times are so funny I think I shall quit." Hundreds feel the same way. Remember the call for college men will grow increasingly persistent as others are called to the colors. We must care for all our needs at home. The production of food-stuffs will take care of itself at the present price. The fine stock will be cared for, but, friend, the young manhood of the country is to receive least attention and there is our greatest asset.

Our Mississippi College company mobilizes here August 5th. They will probably remain with us for two weeks. Clinton has committees preparing programs to show our soldiers that we love and appreciate them.

Write me of any who should come to Mississippi College. Every preacher and every layman should give our colleges their best support at this time.

Yours for the largest success,
J. W. PROVINCE.

THE ESKIMO WORSHIP OF GOD.

"It would be hard to find a body of people who take more genuine and evident delight in the worship of God than these Eskimo converts. They attend faithfully upon the church services, and participate in them intelligently and joyfully, writes Rev. Aubrey Fullerton, in the Missionary Review of the World for August. "They have hymn sheets and parts of the gospels in their own language, as translated by the first missionaries, and printed in the English alphabet, which for lack of an alphabet of their own they have adopted and learned. A sermon to one of these Eskimo congregations is of much the same character as one would expect to hear or to preach in any congregation of untutored worshippers, a simple Bible message clearly and graphically presented.

"The wonder of all this becomes the greater when it is known that the Eskimos were originally without religious sense, and lived not only under wretched physical conditions, but in degradation of mind and soul. Uppermost America, geographically speaking, was the lowest down in spiritual darkness.

"There is in the Eskimo character a large measure of native good spirits and kind-heartedness which helped to give the missionaries a first point of contact. Despite the hardness of their life, and the unceasing urgency of their quest for food and shelter, nearly all the Arctic tribes are naturally cheerful and easy-tempered. When to these good features was added the impulse of a better life, there was developed a type of Christian character, childlike in simplicity and happy in spirit, that counts among the finest trophies of world-wide missions."

THE FIELD GLASS

LIBERTY BONDS.

By R. E. Chambers, Missionary to China.

Corresponding Secretary Love's suggestion that purchasers of Liberty Bonds make donations of such bonds to our Foreign Mission Board seems to me little short of an inspiration. Properly followed up, his appeal should result in many thousands of dollars being added to the regular gifts to this work. The suggestion is altogether in place. Liberty Bonds were sold to meet an emergency. Passed on to our Foreign Mission Board, they will meet another and even higher emergency. It will be unspeakably distressing if our board's receipts fall short of the minimum program outlined at its recent meeting. The maximum that was considered, namely, \$734,400, for current work of the year, would enable the board to meet only a few of the urgent needs of its work. What an inspiration to the workers on the foreign fields and the home constituency if the gifts of Southern Baptists this year would reach the sum of one million dollars! Let the Baptists of the South who have purchased Liberty Bonds heed Dr. Love's suggestion, nay, heed the urgent calls for help from our foreign fields, and the higher figure can be reached easily.

Let me urge upon our good women of the South that they do this follow-up work and thus "realize" upon Dr. Love's suggestion. Women by personal effort enlisted many thousands in their "Buy a Liberty Bond" campaign. Let our women take up the slogan, "Donate a Liberty Bond," and they will see many thousands of dollars turning Richmond-ward, and thence to the lands where so many are in bonds worse than even German autocracy would forge upon unwilling peoples.

The name "Liberty" is happily chosen and meaningful. Given to our board the bonds will aid the work that makes free indeed. How often I have heard our converts rejoicing in the freedom in Christ Jesus! How galling are the bonds by which not only their bodies but their souls are enslaved!

The great war both directly and indirectly has vastly increased the urgency of the present hour. Much missionary work of the European societies has perforce been discontinued. This has distributed heavy tasks upon the other missions, including our own. The great fire of the war is producing an unparalleled state of plasticity. The failure of materialism, represented by Germany, has reacted in favor of things spiritual, and the people of China are interested in the gospel as never before. The special opportunity will rapidly pass with the coming of peace. The response of Americans to the call of our great President is in the nature of a challenge to Christians to heed the call of our infinitely greater Master. Shall our efforts to accomplish our incom-

parable task suffer in comparison with the efforts of those who respond to appeals of earthly rulers?

The present is the greatest day in the history of our race!

The present is the greatest day in the history of Baptist foreign mission work.

What shall our response be?

YOUNG PREACHERS AND THE WAR.

By L. R. Scarborough.

The army regulations show that all divinity students who were in school in the spring of 1917 will be exempt from the army draft. This means that if the young preachers claim exemption, they will not be expected to draft. So military duty will not keep many preachers from going on with their study in college and seminary; but war prices are likely to produce at least a psychological discouragement. I am writing these words to the preacher brotherhood, asking that they join our seminaries in urging the young preachers to go on and finish their college and seminary studies. The war greatly increases the need for trained preachers; and the call to prepare for the soldiery of Jesus Christ is a greater call than the call of the nation to patriotism; and this higher call includes the other call. And as greatly as we need men to fight militarism, so far more do we need men to prepare to put up the best possible fight against sin and its diabolical hierarchy.

It is true that prices are higher. It is also true that wages are higher in some places. This is a call for faith, heroic, aggressive, conquering faith that overrides difficulties, all sorts of difficulties. It is a great deal better for the seminary student and the missionary student to live on bread and water and get an education and be prepared to take care of the new world situation brought on by the universal war, than it is for them to go on avoiding debts and keeping their ignorance. It will be better for men to borrow money for the whole year's schooling, than for them not to go on now. It took me eight years to pay my school debt. It put a long pinch and sacrifice on me, but there has never been a day that I have regretted it. And if I had it to do over I would not hesitate to borrow money to use in getting rid of ignorance and securing the proper preparation to do the Lord's work. Let us not be sidetracked by war. Let us sacrifice and do our best to go on. Let no preacher fail to go on to the seminary or college. Trust God. God's Israel found manna, quail and water for forty years in a barren desert where none of these had ever been found before nor since. There is no record that any of them starved or that any of them went without clothes. It seems that some of them wore the same suit of clothes for forty years.

They may not have looked like the styles and fashions of today, but evidently they were sufficient for their day and generation. Many of the Israelites failed to get into the promised land, but they did not fail because the manna gave out, nor the water supply was cut off, nor because of a lack of clothes. It was because of a lack of faith.

If there is a hero's bone in your vertebrae and a loving Christ in your soul, be a hero and trust the Christ who has conquered even death, hell and the grave that you might live.

The Southwestern Seminary is in a tremendous tight for money, but it believes that God lives and it proposes to stand by to the last ditch every student that comes; and it opens wide its doors and invites the whole world of ministerial students, if they choose to come. Come on by faith and let us get ready to give a Baptist gospel to a democratized world. A brother's hand and a brother's heart and a brother's credit goes out in sympathetic call for every struggling young preacher who desires an education in the Southwestern Seminary. Come here with money enough to run you two or three months, if you can, and take Jeremiah 33:3, Philippians 4:19, Mark 11:24 and come. We will do our best for you.

FOOD CONSERVATION.

At the request of Mr. Herbert Hoover, head of the food control department at Washington, I have appointed the following commission from the Southern Baptist Convention to co-labor with Mr. Hoover and others in the interest of food conservation. The service is to be purely voluntary.

Joshua Levering, Baltimore, Md.

Richard Edmonds, Baltimore, Md.

Dr. R. H. Pitt, Richmond, Va.

Dr. Geo. W. McDaniel, Richmond, Va.

Prof. W. J. McGlothlin, Louisville, Ky.

Dr. J. W. Porter, Lexington, Ky.

Rev. Livingston Johnson, Rocky Mount, N. C.

Dr. Z. T. Cody, Greenville, S. C.

B. J. W. Graham, Atlanta, Ga.

Rev. A. R. Bond, Nashville, Tenn.

E. J. A. McVinney, Little Rock, Ark.

Rev. S. M. Brown, Kansas City, Mo.

Dr. F. W. Barnett, Birmingham, Ala.

Rev. P. I. Lipsey, Jackson, Miss.

Dr. A. J. Holt, Arcadia, Fla.

Rev. E. O. Ware, Alexandria, La.

Rev. C. P. Stealey, Oklahoma City, Okla.

Rev. E. B. Atwood, Albuquerque, N. M.

Rev. E. C. Routh, Dallas, Texas.

Rev. E. E. Dawson, Abilene, Texas.

Dr. W. P. Throgmorton, Marion, Ill.

J. B. GAMBRELL, President

Southern Baptist Convention.

The printer or proofreader dropped a line or two out of an editorial last week, which ought to have read thus: "Nathan was a prophet and spoke privately to David. Elijah the prophet spoke privately to Ahab and publicly to the assembled representatives of Israel on Mount Carmel." It was not the editor's lapse of memory, but the loss of a line.

PERSONAL SERVICE—WHAT IT IS AND WHAT IT DOES.

It seems that the practice of going about from church to church and holding meetings and getting acquainted, and giving forth of the power and personality of different men to different conditions is the finest personal service.

In three states I have met women who have been lifted to higher things by contact with fine true men of God who spent a week or two weeks in the neighborhood holding meetings.

One woman told a Sunday School class that all her vision and happiness in the life in the work of the spread of the kingdom of Christ came as a result of a promise made to Dr. Purser in her childhood that she would study her Bible one hour each day—that she would give to the reading of the Word just one hour out of twenty-four.

Each woman who gave to that man a promise to give to the study of the Word one hour each day has been a long fine influence for good anywhere she chanced to be.

In the "Word" we have a message from a Father—a good, gentle, merciful, loving Father, and we should earnestly seek to get this message.

In the getting of this message lies satisfaction with life and conditions.

I have always liked and preferred to read my own letters, and especially do I like to read this letter from a Father who has told me so many very important things to do.

The things this Father of Light tells me to do are of life and death importance, and they are so simply told that even when a little child I could understand them. I knew it was wrong to deceive, to covet, to bear false witness, to forget the Sunday set apart and hallowed by Him to sacred things. I knew it was wrong to use even one moment of His day for worldly amusements and worldly affairs. I knew that all of it should be kept wholly for His work.

Even when a child I knew from this message from my Heavenly Father that I should be obedient.

Obedience is the best lesson one ever learned.

If you feel dissatisfied with life, with conditions, with people, with self, you can go deep into the beauty and mystery and magic of the Word of Life and find satisfaction with everything.

I have met four women who gave to Dr. Purser the promise to study the Bible at least one hour each day, and all four are shining lights.

If you will make a rule to give a certain time each day—one hour or several—to the study of your letter from your Heavenly Father, you will find many, many, fine things come into your life; you will find yourself given over more and more to good thoughts, and to true ideas, and to higher toned imaginings.

You will get from this study a closer vision of work, and of a feeling of nearness to something that makes for good.

As men who make a close study of the Word go from place to place, and deal with people and conditions according as it is giv-

en to them to deal, we find that personalities meet, and the meeting is excellent, as it all works together for good along many lines.

The women who go about to towns and cities and country communities to talk about Jesus and the work of missions and training for young people can have no idea how they "cheer and bless and brighten" different people and places; carrying light where it has not shown, and enabling some one to catch a gleam of something shining that will brighten and brighten and brighten until the radiance will reach to many, many lives. A woman said to me recently, "I seemed to be right at the end of my resources, and there seemed no further outlet for work and I felt stagnated, and felt like I could not do one thing, and our W. M. U. lady came to us and talked to us and it seemed to me a long golden vista was opened, and I just looked and looked and saw needs, and saw work, and saw unused resources, and now I wonder why I ever felt stagnated."

One city had been stagnated and seemed sluggish along all spiritual and moral lines, and no one seemed to be taking hold to help the situation, and a man who had lived a long life for his Heavenly Father and had read and studied his Father's message to him, went to that city to hold a meeting of a week or ten days with a church there, and his influence brought something to that city that lifted everything higher; his message from the "Word of Light" shone into the hearts of the people and they were constrained to try for "higher ground," and to seek to plant themselves and hold themselves by higher moral standards, and many found a light enter the spirit and went to earnest effort for the cause of Christ. A girl said to me one day, "I seem not to be able to understand just how I lived until six months ago, my life was so empty, so dead to all things helpful and good, and about six months ago our young people's leader came to our little neighborhood and she had a message for us that galvanized me into life; I just felt that if I worked and worked until judgment day I couldn't finish all that needs to be done for Jesus, and the work has certainly done me good; mother loves me; father loves me, and all the family seem to love me more, and I have more friends and feel better towards all that is in the world. I cannot understand how I lived or what I lived for before she came with that wonderful message."

A W. M. U. in a large city seemed at a standstill; no new members reported from any circle for two months, and enlistment seemed stagnant, and the leader seemed not to know what to say or do to give the vision of gaining. A man held a meeting there and she talked to him about the seemingly stagnated conditions, and he said, "Form a W. M. U. extension committee, and throw your life line as far west and south and east and north as you can reach and be sure God will bless all efforts," and she literally obeyed, and appointed a W. M. U. extension committee and they went to work, and in three months a new circle had been organized to the east of them, and 30 new members added to the W. M. U.

In another city the young people's work

seemed at a standstill, and it seemed an effort to get through the established program, when a man went there to preach a week or more as needed, and he said to the B. Y. P. U. leader, "Why don't you press onward, and get into the district south of town and arrange a place in some home there to meet with the young folks who do not come to church? Why not carry hymn books out there and sing with them, and get them interested, and then begin to organize?" and the leader outlined a plan; visited and found a home where they would be welcome, and in six months ten members had been added to the B. Y. P. U. and a regular meeting held each Sunday at 5 p. m. in the outer district about a mile from the business section, and this work has grown in a year to efforts to organize a church there.

"Throw out your life line," and God will let it reach and save.

TESSA W. RODDEY.

Jackson, Miss.

"THE NEW STATE BOARD."

In The Baptist Record of the 26th of July the editor has given a most timely editorial on the above subject. We think it worth while to quote in full paragraph six of division two of the report on "A Baptist Program," found on pages 83 and 84 of the minutes of the last session of the convention. That paragraph reads as follows:

"That the Convention Board shall consist of one member from each association in the State coöperating with the convention. These members to be elected by the convention through its nominating committee from nominees made by the district association, each association nominating its own member of the board, the convention making its own nominations in case the association fails to suggest a name. The board to remain as it is until the next session of the convention at which time the new board shall be elected as follows: One-third to be elected for one year, one-third for two years and one-third for three years. Thereafter at each session of the convention the one-third whose term expires shall be elected for three years, all vacancies to be filled by the convention."

We see from this report that the convention itself, and not the associations, elects the board. Each association is asked to suggest some one from its own membership and the name of this one is to be reported to the nominating committee of the convention. The nominating committee of the convention will present the name to the convention and the convention will vote on this nomination just as it does on all other nominations made through its nominating committee.

The editor is eminently correct in urging that each association make its nomination and report the name of the one nominated to the nominating committee of the convention.

Sincerely,

T. W. GREEN.

Hattiesburg, Miss.

A subscriber at Oxford writes us that Pastor J. B. Leavell has resigned to take effect September first, and that he will become shepherd of a flock in Houston, Texas.

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor, Jackson
 MISS FANNIE TRAYLOR, Auxiliary Leader, Jackson
 MISS MARY RATLIFF, College Correspondent, Raymond
 MRS. C. C. LONGEST, Building and Loan Fund, Oxford
 MRS. J. L. JOHNSON, Jr., State Trustee, Training School, Hattiesburg
 MRS. B. E. KENT, Personal Service Leader, Forest
 MISS M. M. LACKEY, Corresponding Secretary-Treasurer, Jackson

CENTRAL COMMITTEE

President—Mrs. A. J. Aven, Clinton
 Vice-Presidents—Mrs. Martin Ball, Clarksdale; Mrs. E. K. Lide, Columbus; Mrs. F. H. Bancroft, Picayune
 Recording Secretary—Mrs. Rhoda Enochs, Jackson
 Members—Mrs. W. A. McComb, Clinton; Mrs. L. M. Hobbs, Brookhaven; Mrs. I. P. Trotter, Shaw; Miss Nell Bullock, Meridian; Mesdames W. A. Borum, A. H. Longino, P. B. Bridges, T. J. Bailey, M. M. Fulham.

All societies are urged to send quarterly reports to Miss M. M. Lackey, Jackson, Miss.
 All funds should be sent to Dr. J. B. Lawrence, Jackson, Miss., except the Literature Fund, which should be sent to Miss M. M. Lackey.

W. M. U. POLICY FOR MISSISSIPPI.

For Fiscal Year 1917-1918.

Introduction.

With grateful hearts the W. M. U. of Mississippi acknowledges the loving care of our Heavenly Father throughout this past year of unprecedented conditions; and hereby renew our vows unto Him who has kept us, as we have tried to remain steadfastly in prayer and ministry. And do adopt for ourselves as a union, this policy, for the present year:

Research.

Since a knowledge of plans is essential to progress in fruit-bearing, we recommend a thorough study of the following literature:

1. Minutes of the New Orleans W. M. U.
2. Union Year Book for 1917-1918.
3. "Manual of W. M. U. Methods," by Miss Mallory.
4. Minutes of our State W. M. U.
5. Catechism of the W. M. U. of Mississippi

Since a knowledge of conditions in our own State is also necessary, we would further recommend that a committee, composed of our four vice-presidents, assisted by associational superintendents, make a thorough investigation of the progress in our State of our denomination along missionary lines, the investigation to be made for the purpose of obtaining the following State facts:

1. Number of churches having no missionary organization.
2. Number having at least one missionary organization.
3. Number having full graded missionary system.
4. Gifts of State Union compared with similar ones of State Convention.
5. Gifts of State Union compared with similar ones of other denominations.

That attention be also paid to the methods employed by the other states in regard to:

1. Office equipment and expense.
2. Percentage of receipts and expenditures.
3. Coöperation in the effort toward uniformity in W. M. U. nomenclature.

Graded Missionary Union.

That, strengthened by the enthusiasm of the young to be trained for service, and conscious of the imperative need for such work, the Graded Missionary Union be upheld as the ideal of every church, the Woman's Mis-

sionary Society be expected to inaugurate if necessary and certainly to foster such an ideal.

That promotion day be regularly observed. That we endeavor to have the W. M. U. work presented on all programs of the State Convention, summer assemblies, associational gatherings fifth Sunday meetings, Sunday School and B. Y. P. U. institutes, and other denominational rallies.

Uniform Standards.

That the uniform standards of excellence be upheld for the various grades of societies as a logical means toward greater efficiency. That we do our part toward reaching the Union's ideals of 5,400 organizations attaining at least four points of the standard by May, 1918; said part for Mississippi being 400.

Circle Plans.

That the circle plans for all grades of societies as set forth in the report of the commission on circle plans at New Orleans, and in the "Manual of W. M. U. Methods" be given an enthusiastic reading so that all societies in city, town and country may thereby be benefited.

Mission Study.

That similar attention be given to mission study as set forth in the report of the Commission on Mission Study at New Orleans, and in the "Manual of W. M. U. Methods." That the classes be carefully reported. That our State do its best to help the general Union to enroll at least 3,300 classes during the year 1917-1918; Mississippi's part being at least 500.

Personal Service.

That the vice-presidents and associational workers coöperate with our State personal service leader, Mrs. Jefferson Kent, Forest, Miss., so that definite organized personal service may be systematically promoted in the State. That to this end careful study be given to the report in the New Orleans W. M. U. minutes of the general personal service committee; to that committee's department each month in Royal Service; to the Hand Book of Personal Service; and to books and leaflets suggested from time to time by the general personal service committee.

Priced Literature.

That encouraged by success we again promote the all-summer campaign for Royal Service, terminating in Royal Service week, beginning October first, but with no slackening of effort for subscriptions throughout the year, thus doing our part toward reaching the year's ideal of a total subscription list of 40,000. Our State's part of this ideal being at least 5,000.

That the yearly literature price sixty cents a year, and other priced literature of the W. M. U. literature department, including leaflets, pageants, songs, etc., be patronized as well as the various organization pins. That the "Auxiliary Programs," prepared by Miss Fannie Traylor and others, be patronized freely. (Secured from State Headquarters, price fifty cents.)

That the Southern Baptist Convention Magazine, "Home and Foreign Fields," be given our hearty support. And that we conscientiously endeavor to place The Baptist Record in all Baptist homes in the State.

Margaret Fund.

Encouraged by the awarding this May of 14 full scholarships out of this fund for the education of our missionaries' children, and not forgetting that 17 applied for 1917-1918, that we remind our organizations of the far-reaching purpose of this fund so that our full though small apportionment for it may be raised. That similar loyalty be accorded the Bible Fund of the Sunday School Board.

W. M. U. Training School.

That we enter at once into a campaign, closing August 1, 1917, the purpose being, by this date, to raise in actual cash our full apportionment of \$7,000 for the enlargement fund; this same to be used as a memorial in the Training School building to Dr. E. Z. Simmons the "Father of the Training School."

Church Building Loan Fund.

That with equal enthusiasm we enter into the deferred aggressive church building loan fund campaign of the Home Mission Board and that to this end the months of October and November be set aside for a special church building loan fund campaign; the desire being to secure during those months, in cash or pledges, through memorials, annuities, general gifts or the budget system of the church, all that remains of our State's apportionment of the \$325,000 accepted by the Union for this fund; Mississippi's part being \$21,000.

That at least a part of one session of our next State W. M. U. annual meeting be devoted to this cause. That a presentation of the immediate need for this fund be made at every associational W. M. U. meeting; and that the societies devote at least one meeting to it, preferably during October or November. That the W. M. U. page in The Baptist Record be used to promote this cause. And that district vice-presidents, associational superintendents and any others who may be able to do so, will assist our State chairman, Mrs. C. C. Longest, Oxford, Miss., in this work by putting her in touch with those who may be interested.

Avoidance of Debts.

That increasingly we discourage the accumulation of debts on the mission boards, striving to avoid such debts by stressing regularity and liberality in mission offerings, the ideal being one-twelfth of our apportionment paid in each month.

Co-operation.

That a spirit of mutual coöperation and faith mark the work of the year; coöperation in the work of the State and general Unions; faith in the ideals and workers of each; coöperation and faith as co-workers with the God of missions.

Rev. L. D. Bassett, of Louin, has accepted the care of a church in Texas.

Renew Your Health At Nature's Fountain

Without the Expense and Loss of Time
Necessary for a Visit to the Spring



THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment.

I do not refer to incurable diseases such as cancer and consumption, but to that class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their wealthy patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the poor man who has not the money or the busy man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the utmost confidence in the Shivar Mineral Spring Water for to it I owe my Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them my friends for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for your benefit, and if you find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying my absolute confidence in the restorative powers of Shivar Mineral Water.

INDIGESTION

Savannah, Georgia.
I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.
La Grange, Ga., Nov. 25, 1914.
I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT,
President Unity Cotton Mills.
Johnston, S. C.
I wish to add my testimony to the wonderful curative powers of the Shivar Mineral Water. For a number of years my wife has been a sufferer from indigestion and nervous debility, and her condition had reached such a stage as to baffle the skill of our most eminent physicians. Her extreme nervousness and heart troubles at times were alarming and she had become almost a nervous wreck. The latter part of last May she began using the Shivar Water, which she has continued to this date with most satisfactory results.

H. C. BAILEY,
Editor Johnston News-Monitor.
DYSPEPSIA
Blantyre, S. C.
I have suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped, but none have given me such relief as your Spring Water. I use it and recommend it to my patients.

W. D. GRIGGSBY, M. D.
Baltimore, Md., April 30, 1914.
For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH,
Vice-Pres. Young & Selden Co., Bank Stationers.
LIVER AND KIDNEY
Ochopee, Ga., Aug. 21, 1914.
I feel that it is due you that I should give my testimony, unsolicited, as to the benefits derived from the use of your Shivar Springs Water. I was unable to do my work, and had been under the treatment of physicians for six months for kidney and liver troubles when I decided to try your Spring Water, and now after using it for about thirty days I am able to do my work, feel good, and have gained about twenty pounds. I most heartily recommend its use to all who suffer from disorder of the liver and kidneys.

M. L. STEPHENS,
Carlisle, S. C.
It is fine for liver troubles, also for constipation. I cheerfully give you this information as to beneficial results in my case.

REV. A. McCA PITTMAN

RHEUMATISM

Leeds, S. C.
I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.
Fredericksburg, Va.
Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

WM. C. CARTER,
Roper, N. C., Oct. 30, 1914.
I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H. C. EDWARDS,
Florence, S. C., Dec. 1, 1911.
I suffered with indigestion and kidney trouble, and a year ago was stricken with acute neuralgia and rheumatism. Shivar Spring Water removed every trace of the enlargement. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. THEO. KUKER,
Warrenton, Va., Nov. 24, 1914.
It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.

MRS. JAMES R. CARTER,
BILIOUSNESS
Greenville, S. C., Feb. 25, 1914.

For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice however, the first night I took a laxative; the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERHEUX,
Buena Vista, Va., Oct. 2, 1914.
It is a great pleasure to tell you that your Water has been a great benefit. I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.

REV. E. H. ROWE,
Co-President Southern Seminary.

LIVER AND KIDNEY
Ochopee, Ga., Aug. 21, 1914.
I feel that it is due you that I should give my testimony, unsolicited, as to the benefits derived from the use of your Shivar Springs Water. I was unable to do my work, and had been under the treatment of physicians for six months for kidney and liver troubles when I decided to try your Spring Water, and now after using it for about thirty days I am able to do my work, feel good, and have gained about twenty pounds. I most heartily recommend its use to all who suffer from disorder of the liver and kidneys.

M. L. STEPHENS,
Carlisle, S. C.
It is fine for liver troubles, also for constipation. I cheerfully give you this information as to beneficial results in my case.

REV. A. McCA PITTMAN

RENAL AND CYSTIC

Columbia, S. C.
I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. D.
Virgilina, Va., March 25, 1914.
Your Water has done me more good than anything I ever tried for bladder trouble.

A. R. F.
Wesley, Ga., May 12, 1914.
I had been down with bladder trouble. Couldn't stand on my feet three minutes at a time. In three days after I commenced drinking your Mineral Water my pain was all gone. I could walk where I pleased, and felt like a new man.

S. B. D.
High Point, N. C., Oct. 5, 1914.
My wife has had a bad kidney trouble for several years. She has been using the water only three weeks and it has already made her a new woman. Her color is much improved, her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.

T. G. E.
GALLSTONES
Greenville, S. C.

Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.

W. J. STRAWN,
Williamston, N. C., Oct. 5, 1914.
My doctor said I would have to be operated on for gallstones, but since I have been drinking your water I haven't had to have a doctor.

W. H. EDWARDS,
Columbia, S. C.
My wife was a chronic sufferer from gallstones. She was stricken critically ill, and nothing but morphine seemed to relieve her pain by rendering her unconscious. My physician, who is a good one, seemed to do very little good. Rev. A. J. Foster, pastor of Shandon Baptist Church of Columbia, S. C., advised me to take her immediately to Shivar Spring. On consulting my physician he agreed that it would be best to do so without delay. In about three days after arriving at the Spring she was apparently relieved and had regained her appetite. She has suffered no ill effect of the trouble since. Please publish this for the benefit of sufferers.

J. F. DRAFFIN,
URIC ACID & DIABETES
Chancellor, Ala.

I have been for many years afflicted with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them and therefore heartily recommend same to all who need a speedy relief and cure.

W. F. MATHENY, M. D.
Lexington, Va.
I can recommend your Mineral Water for disorders caused by uric poison. I suffered and have been relieved. It affords me pleasure to recommend this Water to all sufferers.

J. H. WHITMORE,
Roxboro, N. C.
I have used ten gallons of your Mineral Water, and it has done me worlds of good. My disease is diabetes. I lost two years out of three from my work, and your Water is putting me back on my feet again.

JOHN E. PETTIGREW,
Derma, Miss., May 8, 1914.
Have suffered for several years with diabetes. I feel almost cured. Have recommended the Water to others.

Mrs. J. J.
Sanford, N. C., April 15, 1914.
Have been down eight weeks with diabetes. Ordered Shivar Spring Water, began drinking it, and keep improving. Showed my doctor to an analysis and he said it was just what I needed. With a lithia tablet added.

Mrs. J. D. L.
Sanford, N. C.
Have been down eight weeks with diabetes. Ordered Shivar Spring Water began drinking it, and keep improving. Showed my doctor to an analysis and he said it was just what I needed. With a lithia tablet added.

MRS. J. D. H.
Derma, Miss.
Have suffered for several years with diabetes. I feel almost cured. Have recommended the Water to others.

MRS. J. D. H.

Fill Out This Coupon and Mail It Today.

Shivar Spring,
Box 18T, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith two dollars (\$2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full, upon receipt of the two empty demijohns, which I agree to return promptly.

Name P. O.

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Located near center of town, ten rooms and bathroom, electric lights, hot and cold water, barn and other outhouses, turfed lawn, sleeping porch. Rental reasonable. Write MRS. C. J. JOHNSTON, Clinton, Miss.



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OLD RELIABLE EYE WATER for sore or weak eyes or granulated lids. Don't burn or hurt when applied. Feels good. Relieves promptly. Get genuine in RED FOLDING BOX. All stores or mail 35 cts.
DICKEY DRUG CO. Bristol, Va.

Freckles

The fairer the skin the more ugly it is when marred by freckles; and they are not necessary at all. As soon as the warm sunshine or the hot winds bring them out, and with the natural embarrassment that every woman feels, get a package of Kintho; this is the easy way to remove them. If Kintho is used at the first sign of the ugly spots, they'll sometimes disappear overnight. Any druggist has or can get Kintho for you. Use Kintho soap too. It's astonishing how it helps keep the freckles away once Kintho has removed them.

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Book 5. "The Graded Sunday School" (Beauchamp); cloth, 50 cents; paper, 35 cents.

Book 6. "What Baptists Believe" (Wallace), or "Doctrines of Our Faith" (Dargan); cloth, 50 cents, paper, 35 cents.

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Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

Lesson for August 12.

JOSIAH'S GOOD REIGN.

II Chron. 34:1-13.

Golden Text: "Remember now thy Creator in the days of thy youth" (Eccl. 12:1).

Connection with last lesson.—Upon the death of Manasseh of last lesson, Amon, his son, became king of Judah. He reigned two years and during that time all the idolatrous practices of the early part of his father's reign were restored. "He did that which was evil in the sight of the Lord." His own servants conspired against him and killed him. Josiah, his son, reigned in his place from about 641 to 610 B. C.

The lesson is a sort of moving picture presenting to us Josiah, the ideal boy; Josiah working far-reaching reforms; Josiah repairing the temple.

I. Josiah the Boy (vs. 1-3).

The pendulum has swung back again from idol-worship to Jehovah-worship. A new king has come to the throne. The religion of the king becomes the religion of the people. Three things of importance come to view in Josiah:

First, the youth of the king. He was only eight years old—four years younger than his grandfather, Manasseh, when he began to reign. His father, Amon, had been assassinated at the close of a two-years' reign. The kingdom fell upon Josiah's shoulders. Of course, the young king was not old enough to have mature judgment about the affairs of the kingdom, but trusted leaders and a true mother doubtless directed the affairs till Josiah grew toward maturity.

Second, though young, he guarded his ways. The one characteristic description of the wicked kings of Israel and Judah is, "He did that which was evil in the sight of the Lord." Over against this somber statement is placed the characteristic description of the good kings, "He did that which was right in the sight of the Lord." Mark you, there is the difference only in one word of those descriptive statements—"evil," and "right." But the gulf between the two is as deep as hell, as high as heaven. The difference between the two marks the history of the chosen people for 1500 years. Josiah even at an early age chose the right and "did that which was right in the eyes of Jehovah." He turned not aside from this way neither "to the right hand nor to the left." How explain this strange fact? Both his grandfather, Manasseh and his father, Amon, had been fearfully wicked. But no trace of their meanness

seems manifest in Josiah. The narrative offers no explanation. Here is a problem for us to speculate on. But I will offer one guess. His character was not an accident. The guess is that a devout mother is behind the scenes—a mother who walked in the ways of God and put her stamp upon the boy. Chronicles does not even give her name, but II Kings gives her name as Jediah, meaning "darling" in the original. Find a great man and back of him is invariably a great mother.

Third, Josiah sought the Lord at an early age. In the eighth year of his reign, being 16 years old, "he began to seek after the God of David his father." Are we to understand from this statement that Josiah was converted at 16? Venturing a personal opinion, I take it that this record teaches that the young king at 16 experienced what we call now conversion. Yet he did that which was right from a much earlier age. Josiah was an ideal, moral young man with deep reverence for the worship of God. But the religion of Jehovah became a personal matter and a personal experience at the age of 16.

II. Josiah Working Reforms (vs. 3-7).

The reforms of Manasseh after his reformation do not seem to have reached beyond Jerusalem. Amon undid the reforms his father carried out. So it fell to Josiah to stem the tide of idolatry which flowed on for 60 years. When he was 20 years old in the twelfth year of his reign, he set himself to uproot idolatry from Judah. He took hold with a firm hand. His blood was hot against it. Two other things stand out prominently in these reforms: First, the thoroughness with which he destroys idol-worship. Every object of idol-worship and the images ground to powder and the dust was strewn upon the graves of them who had sacrificed to idols. Even the bones of the idol priests were burned upon the idol altars. No king as yet so thoroughly exterminated idols, nor had gone about it with such hot indignation.

Second, not only was the destructive program thorough, but it reached to the bounds of all Judah and Israel. Though Israel had gone into captivity, insignificant representatives of all the tribes were left. The grinding to powder of all images from Dan to Beersheba was accomplished. No such wholesale destruction had ever occurred under any king. It was a rather bad day for idols when Josiah came to the throne.

III. Josiah Repairing the Temple (vs. 8-13).

II Kings gives the destruction of idols and the repairing of the temple in inverted order from Chronicles. But the order is not so significant as the fact. It was in the eighteenth year of his reign when Josiah was 26 that he began to repair the temple. Following the record closely, we find that the king had some business sagacity as well as religion.

CALOMEL SELDOM SOLD HERE NOW

Nasty drug salivates, makes you sick and you lose a day's work.

Every druggist in town — your druggist and everybody's druggist has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs 50 cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

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AT YOUR DRUG STORE 50¢

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little oftentimes and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

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C. E. Brooks, 431 State St. Marshall, Mich.

BROOKS' APPELANCE, the modern, scientific invention, the wonderful new discovery that cures rupture will be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. Binds and draws the broken parts together as you would a broken limb. No salves. No lies. Durable, cheap. **Sent on trial to prove it.** Protected by U. S. Patents. Catalog and measure blanks mailed free. Send name and address today.

Certain portions of the temple had been destroyed by previous kings of Judah. Money had been collected from the different tribes and placed in the hands of the workmen who had the oversight and they made such repairs as they had money to pay for, leaving no debt on the temple to embarrass the worshippers.

The king's program was constructive as well as destructive. He had those elements of efficient leadership which enabled him to conceive clearly what ought to be done, then to execute that program. These elements of leadership are a rare combination.

Teaching Nuggets.

1. **Bad environment.**—Josiah was unquestionably raised up in a bad environment. Yet it had little effect on him. This raises the important question, Does environment make or unmake character? I talked with a man about becoming a Christian. His reason for not becoming one was that he could not live a Christian life in his present environment. If the principle of divine life is in one he will make his environment rather than be molded by it. Josiah is a splendid example of this principle.

2. **Leadership.**—Josiah possessed those fine elements of efficient leadership. Two conspicuous elements stand out in every great leader: ability to create and see through and all around a constructive program. Ability to execute that program. Some men are able to plan wisely, but lack ability to execute. Some can execute with marked ability the program that is put in their hands, but have no ability to create a program. These two elements are a rare combination.

3. **The young man and his religion.**—No age ever carried more temptations than the present one, calculated to sweep young men away from Christianity. Christianity makes manly men manlier. Many a young man has debated the question through and reached the conclusion that religion weakens him. This is a finely polished lie of Satan. Amon was what he was largely because he left God out of his life. Josiah was what he was largely because he took God into his life and that right early. The Manassehs may be converted but they can never reach up to the Josiah standard because the vital spark has been wasted through excesses. Character is formed in youth. The earlier conversion takes place the better. Josiah sought God at 16. Polycarp was converted at nine; Matthew Henry at 11; Jonathan Edwards at seven; Isaac Watts at nine; Spurgeon at 15.

Elect your messengers to the Sunflower Association at once, and forward the names to Pastor Eddleman, that homes may be assigned you.

INSURING OUR FIGHTING MEN.

Work on the plan of Secretary of the Treasury McAdoo for life and indemnity insurance to the soldiers and sailors of the United States is progressing. The advisory committee of 10 prominent insurance men and other committees and the Secretary are working out the details and a bill will ultimately be drafted and presented to Congress for action. The report of the various committees and the Secretary's action furnish a tangible working basis for the legislation.

The insuring of our soldiers and sailors will be only a new application of a well-known principle. Employees' insurance, especially for those engaged in hazardous employment, has long been recognized as a just and wise and profitable policy in private business, and has been successfully operated for years. In fact through the United States Employees' Compensation Commission civilian employees of the government are now insured against accidents occurring in the course of their employment.

The wisdom and justice of a great Government applying the principle to its citizens who for their country's sake engage in the extra-hazardous employment of war are apparent to all. Our soldiers and sailors in defense of their country are daily hazarding their lives and safety and they certainly deserve the same protection, and their dependents deserve the same protection, that great business corporations give their employees and the United States gives certain of its employees.

Secretary McAdoo, before the conference of insurance men, outlined his views as follows: "It seems to me that we ought not, as we send our men into this war, say to them that they must be dependent upon future legislation for the granting of compensations which have heretofore, under our policy, taken the form of pensions. Our brave men should not be left in uncertainty or doubt as to what is going to be done for them in case of either death or total or partial disability. A man who goes out to fight for the United States is entitled to know in advance what a just Government is going to do for him."

One of the great uses of the proceeds of the Liberty Loan Bonds is to protect our fighting men, to supply them with everything that will make them powerful, effective and as safe as may be. That those who meet with disability in the course of their duty should be given compensation and that the dependents of those who die for their country should be given compensation is exactly in line with and really a part of this use of the proceeds of the Liberty Loan Bonds.

NERVOUS, RUN-DOWN, HAGGARD-LOOKING

Women and men suffer from blood and nerve conditions for which it is impossible to conceive of a better remedy than Hood's Sarsaparilla and Peptiron Pills taken in conjunction, one before eating and the other after.

These two great medicines aid each other, and it is economy to take both, a four-fold benefit being derived.

Peptiron Pills are the ideal iron preparation—no injury to teeth, no constipating effect. All druggists.

C. I. Hood Co., Lowell, Mass.

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The Baptist Record Book Store
Jackson, Mississippi

MRS. MAMIE THOMPSON GLOVER.

The subject of this brief tribute was born in Hattiesburg, August 24, 1887. She made a public profession of religion and united with the First Baptist church of Hattiesburg, in 1902, being then in her fifteenth year. She was educated at Judson College, Ala., and at Randolph-Macon, Va. She was married to Mr. W. B. Glover, of this city, June 22, 1916, and died July 15, 1917.

Viewed from the standpoint of time, no life is ever complete. Even with those who live to be very old, when the summons comes to "go hence to be no more" on earth, it still appears that much has been left undone and there are reasons why the aged might wish to live on. How much more do we realize this in the case of one who is taken away in the bloom of young womanhood, with the promise of so much happiness and usefulness in every relation of this life. Our own poor vision is so limited by time and imperfection that it is impossible for us to see as God sees. His time is the right time, and "precious in the sight of the Lord is the death of His saints."

This young woman was possessed of many of the noblest traits that can possibly adorn human character; to mention all of these would require more space than should be occupied with this sketch. I will mention two especially. These were kindness and cheerfulness. I have known her from infancy, was the pastor of the family for a great many years. I don't remember ever having met her at home, at church, or anywhere else that she did not speak to me courteously and with a smile. In all my association with people during a ministry of more than forty years, I have never known any one who was so bright, kind and cheerful at all times and under all circumstances. Even after her frail remains had been robbed in the habiliments of death and her hands were folded across her pulseless bosom, her pale face was still lighted with the smile that had made it radiant through all her life.

We know that in her death the ways of Providence are mysterious. The separation of loved ones from one so greatly loved is sad beyond description. By her death a place has been left vacant that never can be filled, but she is filling a place that no one else can fill in a better world than this and that place is hers forever. Wounds have been made in the hearts of father, mother, brothers and sisters that time will never heal, but the influence of her precious life will be felt by them all as it never could have been while she remained with them. Her death was a sad blow to the young man to whom she had given her heart and her life. His love for her had been manifested in every possible way and the fact that her influence, by his own admission, was helping him on in the fulfillment of noble purposes, is one of the best of evidences that he was worthy of her.

The little babe from which she was taken in less than an hour after its birth, and before she had embraced it in a young mother's loving arms, was the subject of her last thoughts on earth. When told that she was the mother of a little boy, her reply

was, "God bless its little heart." Another example in which a mother's love was stronger than death's agony.

It is not probable that any child ever born in this city has been the subject of as many prayers and as much sympathy as has this little baby boy. The circumstances which attended his advent into this suffering world, the loving regard felt by everybody for the mother and the sympathy felt for her family and her husband, all combined to enlist the heartfelt prayer that God would spare its precious life and that he may grow up to be a useful man. This will be our constant prayer, but if in this we shall be disappointed and he, too, should be taken away, we will feel that his short life has not been in vain. His absence here will mean his presence where he will be one more link in the golden chain that binds us to our home on high.

Farewell, loving daughter; farewell, beloved and loving wife; farewell, young mother. No more sorrow, no more suffering here. It was your pleasure to travel the narrow way that rises far above the realm of darkness and of death. The path that ends where the shadow of death can never fall, "Where God in glory supreme encircles all."

L. E. HALL.

Hattiesburg, Miss.

BAPTIST MEN IN MILITARY CAMPS.

The entrance of the United States into the world war lays a great responsibility upon the churches. During the next few months hundreds of thousands of our young men will be summoned from home to prepare themselves for active service in the field. These will be stationed in cantonments and training camps in various parts of the land, there to remain from three to six months. A considerable portion of these will be young men from Baptist homes and churches. These young men will be removed from home influences and the usual restraints of life. They will be thrown into new surroundings with many unusual temptations. The vice interests will seek to exploit them in every possible way. The young men will have some leisure time from camp duties, and this creates a serious problem.

We need not here mention the efforts that are being made by the government, the Y. M. C. A., the chaplains, by local authorities and the churches, to eliminate alcohol, the social evil, gambling and other forms of vice. The people of our churches are asked to co-operate with these agencies in every possible way. The churches must exercise a Christian watch-care over the camp and the community, and must insist that everything be done to protect the soldiers and reduce the moral hazards of camp life. Various committees

representing the churches in co-operation with the Federal Council, are working out some definite and practical plans.

The social service department of the Publication Society has been recognized as the representative of the Baptists in this line of work. We want to secure the names of all Baptist young men and so far as possible the location of their camp. We will then organize the Baptist forces in communities near training camps to meet these men and help them in every way. The churches can do much by getting acquainted with these men, providing social fellowship and proper recreation and by co-operating with all other helpful agencies. In due time qualified men will visit these training camp communities to aid the churches in meeting the need.

At this time we desire to secure the names of all Baptist soldiers and sailors. The secretaries of the state conventions are co-operating heartily and are sending communications to the churches.

Will the pastor, the superintendent of the Sunday School and the president of the Young People's Society co-operate in this service? Will you send to us the names and addresses of all men from Baptist churches, homes and Young People's Societies who have gone forth to service in army or navy? Please keep the list up to date.

Many churches and Sunday Schools are keeping an honor roll of all enlisted men. A beautiful chart for the names of all enlisted men has been prepared. Get a copy and hang it up in your church. Have the church people at home keep in touch with all men who have gone to camp and trenches. Send all names and address all communications to

SAMUEL ZANE BATTEN,
1701 Chestnut Street,
Philadelphia, Pa.

ROBINSON CHURCH.

Our little church has just closed the greatest meeting in several respects in her history. Brother S. W. Sproles, of Magee, who at one time was our beloved pastor, came to us the second Sunday and preached twice a day for six days. At the beginning of the meeting everything seemed to be against us, but, thanks be to God, from the first service the clouds of doubt and fear began to pass away and spiritual showers began to fall. The work was so organized and systematized by the evangelist that the whole church was reading the Bible each day, and five prayer meetings were held each day from 4 to 5 o'clock, which proved to be a great awakening to the church and the whole community. Brother Sproles threw his whole soul and might into the meeting, and pressed into service in some way almost the entire congregation. Some of the brethren think that it was well that Brother Sproles went away from us, as he has grown so much as a preacher since he left us, but the evidence is he would have grown all the same, as he is the growing kind. Our church is greatly revived and we are thanking the Lord for His blessings.

E. A. BATES.

Liberty, Miss.

GIRLS! MAKE A BEAUTY LOTION WITH LEMONS

At the cost of a small jar of ordinary cold cream, one can prepare a full quarter pint of the most wonderful lemon skin softener and complexion beautifier, by squeezing the juice of two fresh lemons into a bottle containing three ounces of orchard white. Care should be taken to strain the juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness and tan and is the ideal skin softener, smoothener and beautifier.

Just try it! Get three ounces of orchard white at any pharmacy and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms and hands. It should naturally help to whiten, soften, freshen and bring out the roses and beauty of any skin. It is truly marvelous to smoothen rough, red hands.

COARSE HAIR

doesn't become you and it is as unruly as it is unbecoming. The hair should be soft and light and should hold its original luster when it is healthy. The quickest and surest way to deprive the hair of its original luster is to leave it alone to look out for itself. Each separate hair is an individual delicate structure in itself and every hair on your head, in order to contribute its share of beauty should be perfectly fed with the natural hair oil, which comprises its food. Starve your hair and like anything else it will die. Feed your hair with nature's hair food, "La Creole." This excellent hair food, first discovery by the Creoles of Louisiana fifty years ago and preserved by them, proved a treatment from which sprang their reputation for beautiful hair. It has since been offered the public and has served to beautify the hair of thousands of the tasteful and fastidious.

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Scholarships of Free Tuition offered High School Graduates of good record at The Memphis Conference Female Institute, a Junior College for Young Ladies. Beautiful Location in splendid city of 20,000. Improvements to extent of \$5,000 made on building this vacation. Address Henry G. Hawkins, President, Jackson, Tenn.

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News In The Circle

Martin Ball

Pastor J. H. Fuller has resigned at Flora and will take charge at Yazoo City, October 1. We are really glad he is not going to leave the State.

From all reports the encampment at Blue Mountain was great. We regret so much we could not attend. Work at home kept us very busy.

Rev. W. J. Parmely has taken the field for the Baptist Builder, of Martin, Tenn. Dr. Penick commends him to the brotherhood as in every way worthy.

The Deaderick avenue church, of Knoxville, Tenn., has called Pastor W. M. Wood, of Mayfield, Ky. Strong pressure is being brought to bear upon him to get him to yield.

The Sunflower Association meets with the church at Shelby, September 4. The pastor, R. A. Eddleman, desires the names of all who will attend so as to provide homes for them.

Pastor Martin Ball, of Clarksdale, is in the midst of a gracious meeting with Pastor F. Z. Huffstatler. At this writing there have been six additions. The church is much revived.

Rev. C. S. Wales, formerly of Tate street church, Corinth, has been called to the church at Ashdown, Ark., and is now on the field. Brother Wales spent last year at the seminary in Fort Worth.

The moderator of the Sunflower Association is requested to ask the ladies to arrange for their meeting

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Retains All Medicinal Virtues But Purified From Dangerous and Unpleasant Effects — Now on Sale Under the Name, "Calotabs."

Science has given us smokeless powder, wireless telegraphy, colorless iodine and tasteless quinine — now comes the good news for everybody that the pharmaceutical chemists have at last perfected a nausealess calomel tablet that does all the work of the old-style calomel without the slightest danger, griping, nausea, or sickening after-effects. After the most extensive and critical tests, all of which proved eminently successful, the new tablet known as "Calotabs" is now on sale at the drug-stores. It presents all of the system-purifying and liver-cleansing qualities of the old-style calomel, but is pleasant to take and entirely safe and delightful in its after-effects.

One tablet on the tongue at bedtime, a swallow of water; no taste, no nausea, no griping. The next morning you are feeling fine, liver clean, appetite splendid. Eat what you please—no danger nor unpleasantness of any kind.

Calotabs are sold only in original and sealed packages, containing twenty doses; price thirty-five cents. Your druggist offers to refund the price as a guarantee that you will be thoroughly delighted with Calotabs.

on Monday afternoon and Tuesday morning, September 3-4. We trust they will heed the request.

We would suggest to Dr. Bealer that the odds are against him, and perhaps it would be best to let the Hot Springs matter, as it pertains to the convention meeting there, remain as the convention fixed it.

Rev. R. A. Eddleman, of Shelby, writes, "Sunday was a great day with us at Duncan—received two by letter and five at night, one of these a Methodist." Brother Eddleman goes to Springhill, Ark., for a meeting. He is engaged in meetings until the last of September.

Invigorating to the Pale and Sickly
The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, drives out Malaria, enriches the blood, and builds up the system. A true Tonic. For adults and children. 50c.

Adv.

MEETINGS OF ASSOCIATIONS.

Associations.	Churches.	Time.
West Judson	Uclatubba (3 miles west of Saltillo)	Aug. 28.
Sunflower	Shelby	Sept. 4.
Oxford	Water Valley	Sept. 4.
Columbus	Bethel	Sept. 5.
Monroe County	Athens	Sept. 6.
Gulf Coast	Biloxi First	Sept. 11.
Chickasaw	Bay Springs	Sept. 11.
Lebanon	Sumrall	Sept. 11.
Judson	Pleasant Hill (4 miles NE Tupelo)	Sept. 11.
Tishomingo	Burnsville	Sept. 11.
Lauderdale County	Marion (5 miles N Meridian)	Sept. 13.
Bethel	Rock Branch (10 miles SW Sumrall)	Sept. 15.
Mt. Pisgah	Hazel	Sept. 15.
Hobolochitto	Union (9 miles E of Carriere)	Sept. 18.
Bay Springs	Montrose	Sept. 19.
Calhoun	Mt. Tabor (5 miles W of Pittsboro)	Sept. 19.
Tippah	Ripley	Sept. 19.
Pearl River	Edna	Sept. 19.
Trinity Missionary	Arbor Grove (6 miles SE Houston)	Sept. 20.
Jefferson Davis	Whitesand	Sept. 21.
Zion	Spring Hill (10 miles SE of Calhoun City)	Sept. 26.
New Liberty	Rocky Hill	Sept. 26-27.
Pearl Leaf	Wilson Grove	Sept. 27.
Strong River	New Liberty (Star, Miss.)	Oct. 2.
Aberdeen	Central Grove	Oct. 4.
Walthall	Centerville	Oct. 5.
Chester	Bethlehem	Oct. 5.
Carey	Hamburg	Oct. 6.
Liberty	Rock Springs	Oct. 6.
Oktibbeha	Pleasant Grove	Oct. 5.
Louisville	Enon (7 miles E Noxapater)	Oct. 9.
Yalobusha	Garner (at Scobey)	Oct. 10.
Jones County	Bethlehem (5 miles E Laurel)	Oct. 10-11.
Mississippi	Liberty	Oct. 11.
Rankin County	Antioch (10 miles S Pelahatchie)	Oct. 11.
Hopewell	Springfield (7 miles S of Morton)	Oct. 12.
Union	Beech Grove	Oct. 12.
Copiah	Sylvarena	Oct. 16.
Coldwater	Union	Oct. 17.
Kosciusko	Providence (12 miles E Kosciusko)	Oct. 19.
Lincoln County	Lucien (16 miles W Brookhaven)	Oct. 19.
New Choctaw	Pine Bluff	Oct. 19.
Choctaw	DeKalb	Oct. 20.
Yazoo	Goodman	Oct. 23.

Bogue Chitto—Mt. Pleasant—Oct. 24.
Chickasaw—Enterprise—Oct. 25.
Deer Creek—Belzoni—Oct. 25.
Harmony—New Hope (20 miles N Forest)—Oct. 26.
Central—Bowmar Ave.—Oct. 2.
Montgomery—Kilmichael—Oct. 26.

DODDSVILLE-QUIVER MEETINGS.

The writer assisted Brother J. P. White, of Sumner, in a meeting at Doddsville, with good results. The building of the church house at Doddsville was the last work as Delta missionary that I did. The house was complete when I came on this field. The congregations almost filled the house at night and the day crowds were good. Brother White has done a splendid work here, as is characteristic of him wherever he goes (He has just finished his tenth year with the Webb church, and it is one of the best products of grace and effort in the Delta.) We had four additions to the church with three grown people and one young lady. Three for baptism and one by statement.

When I was missionary I had a letter from a good sister on Quiver calling the Macedonian cry. I went over, ordered Sunday School literature, and the school has continued to run and grow since that day. When we organized at Doddsville, many in this section (Quiver) came in with us, some by baptism. Then a few weeks later, Brother Measells, then pastor at Sumner, and myself held a meeting out on Quiver. We had just a small school house in which to preach, but there had not been a meeting in that section, and the people came in large crowds at night. We had several to unite with the church at Doddsville. The revival swept over this section, and the people were happy. Now, Brother White has just returned from a meeting at that place with splendid results. Seven was the number received and all grown people.

If every pastor will do as Brother White is doing, do work like this near him, we will reach more people and do more good in the kingdom of God.

Truly,
W. R. COOPER.

Mississippi Woman's College

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A collection of games and entertainments for the use of home and church. The author has had wide experience in entertaining young people. At the request of her many friends, she has put her collections of programs for wholesome fun into book form. Programs for all occasions—Christmas, Thanksgiving, etc.

GAMES FOR EVERYBODY, by May C. Hofman. Postpaid, 60c.

Full of choice games for the entertainment of adults and children. You'll find a great many new games here, and a few of the old favorites—all full of intense interest. No special paraphernalia are required to play these games—simply the articles usually found in a home gathering for any season of the year.

SOCIAL PLANS FOR YOUNG PEOPLE, by Chas. F. Reisner. Postpaid, 75c.

It Deals With—

- How to win young people to Christ through their social nature;
- How to develop pure and heartening fun at your socials;
- How to take advantage of special occasions promising both profit and joy;
- How to melt strangers into friendliness;
- How to stimulate intelligence and educational development in your socials;
- How to plant religious information through social plans;
- How to turn the energy of social-hearted young people into church aid channels;
- How to harness enthusiasm to practical problems by directed socials.

BAPTIST SUNDAY SCHOOL BOARD

161 Eighth Avenue, North

Nashville, Tennessee

ILLITERACY AND THE SUNDAY SCHOOL

While we would be glad to give some method which would blot illiteracy from our nation, as the waving of the wand of old brought beautiful flowers from the desert sands, or exchanged places with discontented persons and beautiful flowers, or made them happy with every wish satisfied with luxurious display and gorgeous supply, we cannot play the part of a magic queen and will therefore confine ourself to every day plans whereby we can blot out the illiteracy that our subject may become the Sunday School. And not until illiteracy is blotted out can the Sunday School be what it should toward winning souls to Christ. The Sunday School wields a mighty power, not because but in spite of illiteracy, and when this check is removed, it will wield a mightier influence than it does today, for the cause of Christ in the salvation of souls.

An illiterate is a person ten years old or older who can not read and write. Illiteracy revolves on a pivot of ignorance. It is a blot on civilization, a shame which should cause the red-blooded American to blush. It will be a menace, as it is now, to all progress of the human race, a stumbling block to mentality, to the progress of the nation, to the coming of the kingdom until the curse is blotted from our land and the land of our neighbors.

How is it to be blotted out? This is a question for all. It is already a question with the public school system, though we should lend our aid. We must support the teachers of the public schools in this battle. We must marshal our forces against the monster ignorance. It is a problem to be solved, a battle to be fought, a victory to be won. One thing which would aid above all others, now and for all times, is compulsory education. This is how Mississippi compared with the United States in illiteracy of native whites:

United States	3%
Mississippi	5.2%

And, of the total population ten years old and older, Mississippi has 224 illiterates per 1,000 and is the fourth state in the Union in illiteracy:

United States	7.7%
Mississippi	22.4%

Mr. W. H. Smith, while State superintendent of education, said, "The widespread interest in the organized movement against adult illiteracy grows out of the natural desire of those who have had opportunities to assist those who have been less fortunate. It has resulted in an organized effort on the part of our enlightened civilization to see that the guarantee of the constitution, 'Life, liberty and the pursuit of happiness,' shall be realized by every normal human being.

"The fact that there are so many native white adults in Mississippi who can neither read nor write makes a strong appeal to all classes of our citizenship and there is not wanting among our people a desire to assist in every legitimate way in a State-wide movement to relieve this unfortunate condition."

Mr. R. H. Watkins, while president of the State Teachers' Association, sent out "A Call to Teachers," in which he says, "Illiteracy is high

in Mississippi. The principal reasons for this are: First, we have no compulsory school laws; second, our ratio of black to whites is higher than it is in other states; third, the ratio of rural to urban population in Mississippi is higher than it is in any other state and the general illiteracy figures in the United States are twice as high for rural as for urban areas.

"There is great consolation in the fact that we are able to explain our high illiteracy figures. But our business is to abolish illiteracy, not to explain it."

Now in the abolishing act I want to call every Sunday School teacher, every Sunday School student, superintendent, officers—all. This is how they may aid. In Laurel, Miss., there were a family of father, mother and two sons—one 19 and one 14—none of whom had ever attended a single day in school. A little seventh grade girl took an interest in them, but being unable to persuade them to attend school—they were ashamed of their ignorance and would not go, besides they had to work. The little girl had the true missionary spirit and offered them her service, and has since been teaching the whole family for a half-hour each evening. These people are tremendously interested. Their progress has been so good that they can read some now and can write their names with a fair degree of legibility. For this bit of the history of the movement toward blotting out illiteracy, we are indebted to Superintendent Watkins, of Laurel, Miss., who wants to know why can't the teachers of the State do this sort of thing. I want to know why can't the Sunday School force do such things?

In the great commission given by Christ and recorded in the gospels, He said "teach them." The one reason of any person being an illiterate is that that person has not been taught. The injunction has not been executed. Someone has failed in a duty. It may be that more than one has failed which makes it more deplorable.

I want to submit a plan by which the Sunday School may blot out illiteracy. "An illiterate is a person 10 years old or older who can not read and write." The Sunday School can blot out illiteracy without any other assistance. Here is the plan:

The child is in the cradle roll from birth to three years of age. During this time the child has learned to love the company of other little ones, and acquired the habit of going to church, the house of the Lord. Having come to the age of four years, the child is now promoted to class one, or beginners. Here he receives oral instruction as before, and also the many reviews which prevents forgetting, or is an aid to memory. Bible lessons in story form are given each Sunday. Capacity of retaining is being developed. Companionship is more enticing. The child is kept in this class two years. Being eli-

No. 666

This is a prescription prepared especially for **MALARIA or CHILLS & FEVER**. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

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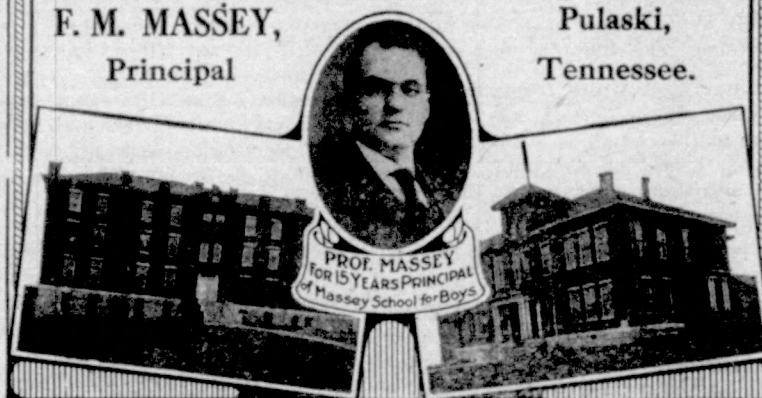
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"A man assumes a tremendous responsibility when he commends a training school for boys. I feel safe and sure of my ground when I commend Massey School unreservedly." Geo. A. Morgan, Pastor, W. End Methodist Church, South, Nashville, Tenn.

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gible to attend our day schools at the beginning of the second year in this class, the child is able to begin to learn how to read "This is a cup," "This is a ball," "I love little children," "I like to come to school," and other short expressions. Let the home department's work be extended to include the mother or guardian as an assistant to the Sunday School teacher, who can greatly aid in teaching the child how to read, and writing may be included.

At the age of six, and for three years the child is in class two, or primary. In the day school the child would be reading the second reader. He would be working mathematical problems and spelling "off the book." Physiology, hygiene and geography would be a part of his daily study. In the Sunday School we are instructing him in Biblical geography; teaching him the physiology of the book, how it is made up; teaching him the hygiene of life, how to live in harmony with God. In the mathematics of this school the child learns his relation to God and to man.

Class three, or junior, embraces the ages of 9, 10, 11, 12. In this class we have one year before illiteracy is counted. In the day school, this one year corresponds with the fifth grade. If the Sunday School has by this time taught the child how to read and write, then illiteracy has been prevented. If illiteracy has not been prevented, the Sunday School has three years, before the child is old enough to pass from this class, old enough to have completed the eighth grade in the common school, in which to abolish illiteracy in the life of the individual taken from the cradle roll.

There should not be an illiterate in the intermediate work which embraces four years of work, or the senior with another four years of work, passing the individual to the adult class at the age of 21.

The plan is to blot out illiteracy, and this is how it works: At the age of nine the child is junior, grade one. With all who are in and below this work, let "prevent illiteracy" be the slogan. At the age of 10, the child is junior, grade two, and if an

illiterate, we have 11 years in which to "blot it out" as a slogan for our work, and as the child becomes 21 years of age let the stain have been removed from the life.

I know some of you are saying, "But they won't come to Sunday School, those who are 10 years old and older, and we can't teach them." The Master says, "Go." Then you have license to "butt in." Go after them. "Teach them." How is this to be done? Let each member of the school who can read and write have some special student to teach. One student at a time and 30 minutes each day and great work will be done. You can not imagine how much good will be the result. As soon as possible have this one teaching another. Help him to teach others while you have now a new pupil. You will be paid many times for your teaching. You will have many blessings to count.

Another one of you wants to know, "What are you going to do with the Negro?" The Great Commission says, "Teach them." If you do not feel your call to go as a teacher to the Negro race, you can talk with the more enlightened ones of this race, the ministers, the Sunday School superintendents, teachers and the like. Those who can read and write should know the importance of "blotting out illiteracy," and have this plan submitted to them and explained, that they may do a similar work among their fellow men, among others of their race where the work is needed so badly.

The Bible is the text book in the Sunday School, and as long as illiteracy is prevalent that text book will go unread and unstudied. "Seek ye the Scriptures, for in them ye think ye have eternal life, but they are they that testify of me." As long as illiteracy prevails how may men search the Scriptures?

"The fact that there are many native white adults in Mississippi who can neither read nor write makes a strong appeal to all classes of our citizenship and there is not wanting among our people a desire to assist in every legitimate way in a State-wide movement to relieve this unfortunate condition."

The Sunday School is included in the "all classes." "To assist in every legitimate way" includes the voluntary contribution of time, money, and thought on the part of the individual citizens and the various civic, educational and social organizations as well as the working plan given above.

The Sunday School can not be greater than its Bible students. Every student of the Bible should endeavor to improve one's self in the knowledge of the Scripture and will of God; should endeavor to get others interested in the innumerable riches of God and His Son, the incarnated Word of God. This is done by "teaching them."

Did someone say, "If the Sunday School attempted to carry out the program given above would it not be encroaching upon and taking the place of the day schools?" Its scope is not as wide as is the day school's. And moreover, the day schools of Mississippi have failed to "blot out illiteracy," have failed to "prevent illiteracy," our slogans, then should the Sunday School do for the literary

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1793 **PRESIDENT WILSON** speaks of Bingham Military School, Box B, Asheville, N. C., Col. R. Bingham, Supt. as follows:—THE WHITE HOUSE, Washington, June 29, 1916.—It gives me great pleasure to express my admiration for Bingham School. All that I have known of it, directly or indirectly, has made me have the greatest confidence in it. (Signed) WOODROW WILSON.
125th year begins September 12th, 1917.

world what its own schools have failed to do, there would be no encroachment upon its duties. A blessing to humanity will have been done. Suppose every day school should be closed, never to be opened again, the colleges and universities destined to be spoken of in ancient histories, the Sunday School could in 12 years' time blot out illiteracy with the illiterate, and prevent illiteracy with those under 10 years of age. I believe this work could be done in half the time, adding great power to the teaching force of abolishing illiteracy when "a little child shall lead them." Twelve years would be ample time to do this work should all literary schools be closed, but they are not closed nor is there a likelihood of them being closed.

For the existence of any mighty work done by our school system, let God be praised. The system of public instruction makes it easier to abolish and prevent illiteracy. The presence of the school system does not excuse us in doing our duty, to "teach them."

The work of Mrs. Cora Wilson Stewart, in Rowan county, Kentucky, reads like a romance. "Twelve hundred boys and girls, ranging in age from 18 to 86, come tripping up out of the hollows and over the hills, some to receive their first lesson in reading and writing, and some to improve their limited education."

"Illiterate merchants who had been in business for years, ministers who had been attempting to lead their flocks along paths of righteousness, lumbermen who had engaged in commerce without having in their possession of the keys of learning which would successfully unlock its doors, took advantage of the opportunity, and actually learned to read and write."

"Mothers came that they might write to their precious sons and daughters in distant lands; fathers came that they may learn to read and write sufficiently to exercise the divine right of suffrage with secrecy and security. They came with different aims and purposes, but, after all, inspired by the one great aim—escape from the bondage of ignorance and the stigma of illiteracy."

Such is the work of the "Moon Light" schools of Kentucky, the first of their kind in America. In these schools as high as 2,500 persons have been enrolled in one session. This is the result of the endeavor of one person, a woman who had her heart in the work.

Illiteracy is here among us, and here to stay, hear to coward and to shame, until we blot it out. Let the Sunday School engage in the blotting out process, and then endeavoring to prevent its return. Let the Sunday School do this that it might be a mightier force for the salvation of souls, for the doing of "Thy will," for the coming of "Thy kingdom, O Lord." That this may be done, let us "teach them."

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Adv.

THE LARGEST BIBLE.

A giant Bible has been bound by the Oxford University Press for the Bible Crusade, of Horbury Hall, Notting Hill Gate, London, W. When standing on end the volume is over 5 feet 2 inches high, and nearly 3 feet 6 inches wide. The width of the back is 10 inches, so that when the book is opened flat it measures about 7 feet 10 inches across. It is bound in rich red Levant morocco leather of the best quality; 12 large goat-skins having been used for the binding. The front cover is surrounded by the arms of the counties of England and Scotland inlaid in blue morocco leather, and decorated in gold; while on the back of the book are displayed the arms of the Welsh counties similarly treated. In the center of the front cover is a panel of royal blue morocco leather, containing the Royal arms, inlaid with the heraldic colours.

The book contains 175 sheets of stout paper boards attached by means of linen hinges to strips of similar material, which form the back of the book. It is sewn with twine, in the old-fashioned way, round 6 stout hempen ropes (each rope containing 70 strands of hemp) much thicker than the ordinary clothes-line, and four of these ropes are laced into millboards, one-half inch thick, which form the foundations for the leather covering.

In order to facilitate the handling of the book during the various processes of binding, it was found necessary to erect a wooden staging, from the cross beam of which depended an iron chain and pulley block, and by this means the position of the book was altered from time to time. Without the aid of the block and pulley the assistance of 6 men would have been necessary to manipulate the volume. No fewer than 4,476 copies of the smallest Oxford Bible could be contained within the compass of this huge book, but they might not have arrested so much attention—such is the opinion and the purpose of the Bible Crusade—as this unique 'edition.'

Oxford Bibles are sold by The Baptist Record, Jackson, Miss.

There was a prominent lawyer in San Francisco who prided himself on his astuteness in questioning Chinese witnesses. He was very near-sighted, however, says Case and Comment, and on one occasion got into difficulty through failing to notice that the dress of a certain Chinese witness was of finer texture than that worn by the ordinary coolie. The following dialogue ensued:

"What is your name?"

"Sell Lung."

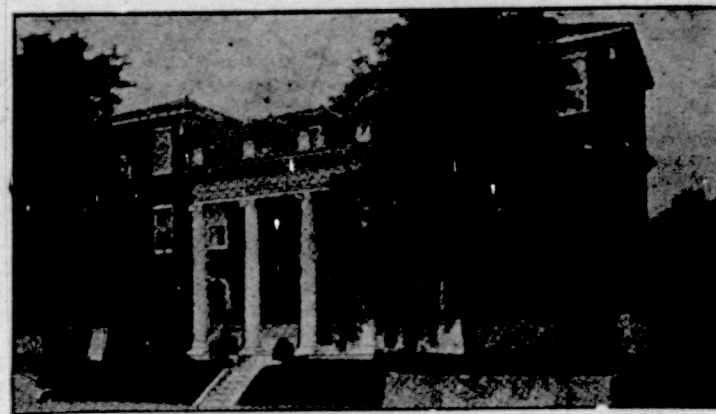
"Do you live in San Francisco?"

"Yes."

"You savvy God?"

"Mr. Attorney, if you mean to ask whether I comprehend the entity of our Creator, I will merely reply that on next Thursday evening I shall address the State Ministerial Association upon the subject of the divinity of Christ, and I shall be pleased if you will attend."

To the day of his death the celebrated lawyer will never escape the question, "You savvy God?"



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